

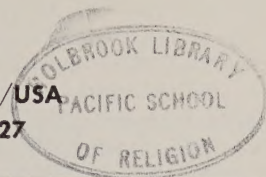
CHINA BULLETIN

of the

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Francis P. Jones, Editor

Wallace C. Merwin, Executive Secretary

CHINA BULLETIN NOW TO BE A MONTHLY

Due to the smaller amount of concrete news about the churches of China which is now reaching us, it has been decided to make the China Bulletin a monthly instead of a bi-weekly publication, beginning with April. Subscriptions will be given a corresponding extension. Please note the revised list of subscription prices at the bottom of the page.

THE NANCY LAPWOOD REPORT

Mrs. Lapwood is afraid that the correction in the February 13 Bulletin of the unfortunate topographical error in the January 30 number does not bring out with sufficient clearness what she really said. Herewith the whole paragraph: "Thoroughly as I enjoyed every moment of the visit, I am glad I no longer live there (partly, I suspect, because it is much softer and less challenging living here!). But if I had to choose between bringing up my family in China and having them blown to bits by an H-bomb, there would be no question which I would choose. Or would I hesitate if the alternative meant dropping H-bombs on the Chinese people, to whom we were sent to bring the Gospel of the Prince of Peace." We regret very much that the word no got dropped out in the typing and printing.

TIENTSUNG FENG FOR MAY 9, 1960

We have finally received this number of Tien Feng. It came from Hong Kong, and on it someone had written in Chinese "After this temporarily ceased publication."

Two news items, of a page each, deal with Three Self Province-wide meetings in Shansi and Kweichow respectively. The Shansi meeting, March 16-26, seems to have been mostly concerned with the denunciation of several True Jesus Church leaders for their faith healing activities. The meeting "upheld the action of the Government in dealing with them."

The meeting in Kweichow, March 20-29, was also concerned with denunciations, but here almost entirely with denunciation of missionaries who formerly worked in the province: Fei-li, said to be an American who worked in the Sheng Kung Hui in Kweiyang; Tang Chu-jen, an Englishman who worked in Anshun and called himself "King of the Miao Tribe"; Wei Ke-erh, an American in Tsunyi, with a church called the Wei Tao Hui; Miss M. Sykes and Miss I. B. McLachlan of the CIM in Tsunyi; and the Rev. G. R. Zimmer, of the Evangelical Church Mission in T'ungjen. In connection with the latter name, it is stated that the representative whom he left behind to carry on his spying activities, Feng Chu-yun, has "already been suppressed."

The subjects discussed in the rest of this issue are: City communes, the advantages of com-

Published monthly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$1.50; Overseas, Firstclass \$3.00, Secondclass \$2.50. Airmail \$4.00 in 15¢ zone, \$6.00 in 25¢ zone.

munity mess halls, American imperialist activity in South Korea, and the continuing necessity of self-reform.

One puzzling feature is the quality of the paper used. This time we received the first nine numbers published in 1960, all printed on very poor paper. We had previously received the first eight numbers of 1960, printed on comparatively good paper, and officially mailed to Hong Kong. Our guess is these eight numbers were printed on good paper for export and on poor paper for domestic readers. With the good paper all used up, this last number was printed on the poor paper alone, and accordingly not exported. All these copies on poor paper were probably smuggled out from the mainland. If this reasoning is correct, then we may expect that when the shortage is overcome publication will be resumed.

THE SONG OF SONGS

A still further comment about Wang Fu-ming's version of the Song of Songs in Chinese. (See Bulletins for September 15, 1960 and January 30, 1961.) Mr. Wang sent a copy of his book to Dr. John Wu, the Catholic scholar who collaborated with Chiang Kai-shek in a poetical version of the Psalms. Dr. Wu sent back a letter praising the book highly, and saying that it had reminded him of a note which he had put in his diary some years ago when worshiping in Rome. At that time he had recorded in his diary the following prayer: "O my Jesus, once you were incarnated, now I beg you to be incarnated again. Be a Chinese amongst the Chinese. In my mother's house, be you my brother, nursed at the breasts of my mother. Be you naturalized in my mother's house, that my mother's house may be supernaturalized in the house of your Father."

ROMANTIC IDEALISM IN COMMUNIST LITERATURE

Devotion to materialist philosophy has led Communism to condemn all aspects of romantic idealism, a type of thought which, driven out the front door, seems to be coming back in through the back door. The Peking People's Daily devotes about a fifth of a page in every issue to folk poems which reveal a spirit of romantic idealism. This is especially significant since the scarcity of paper has forced this daily to reduce from two sheets (eight pages) to one sheet. One attractive sample of these poems has been reproduced by United Voice (Lien Ho P'ing Lun), a Chinese newspaper published in Hong Kong for New York readers. I have given it a rough translation as follows:

SPRING COMES EARLY

In the commune spring comes early.
The iron bullock is in the fields,
Its chugging mounts up to the heavens
And brings an echo from the distant hills.
Ah, spring does not wait for the willow-leaves
Nor the blossoming of trees.
Before that where is spring?
Spring is dancing in the heart,
As men and women, young and old, work for a good crop this year,
Up and doing before the time.

In the commune spring comes early.
The manure carts are in the fields,
Creaking and groaning,
Frightening the fish in the ponds.
Ah, spring comes before the swallows return,
Before the sparrows begin to twitter.
Before that where is spring?
Spring is laughing in the heart,
As men and women, young and old, make a new face for their country,
And every song is of the Great Leap Forward.

In our February 27 Bulletin we reported on the plans by Taiwan churches for a day of **prayer** for famine victims in mainland China. This day was observed on March 5 and appeals for relief funds have been sent out by the "Association of Chinese Christians for Raising Funds to Relieve the Starving People in China Mainland." Retired Methodist pastor Ch'en Wei-p'ing is Chairman of the Association. All funds collected are apparently to be distributed by the Free China Relief Association, an organization under the auspices of the Nationalist Government. The various churches in Taiwan are widely represented on the Committee, which includes missionaries C. L. Culpepper (Southern Baptist), E. H. Hamilton (Presbyterian U.S.), Norman V. Cook (Orient Crusades), Charles P. Gilson (Episcopal), and Michael F. Varro (Voice of China and Asia).

An appeal folder put out by the Free China Relief Association quotes from a score of letters from the mainland, asking relatives to send them food. One, written in Szechuan in December, says, "I am glad that you cannot see me now. We are so skinny. Our clothes just hang on us."

Nothing is said as to how they expect to send the food to China, but any wholesale transfer of food, except by mainland purchase, is still out of the question. A Macau report published in Hong Kong on January 21 states however that the sending of individual packages has been facilitated by the establishment at the San Chong Customs Office near the China-Macau border of a parcels counter, where the sender may send packages of up to ten catties in weight, which is said to be from five to ten times the quantities permitted in Hong Kong and Macau. Postage from this new station is 30 cents JMP per catty and the import duty must be paid in advance by the sender. Macau residents are flocking to this parcels counter with their packages of food, and it is estimated that several thousand dollars JMP is collected in postage every day.

In the meantime refugees from the Canton area continue to arrive in Hong Kong and Macau.

THE SCORE ON RECOGNITION

The Chinese News Service (Nationalist) has recently published a list of the 54 nations that recognize Nationalist China and the 35 which recognize Communist China. They are as follows:

Recognizing Nationalist China: Argentina, Australia, Belgium, Bolivia, Brazil, Cameroon, Canada, Chile, Colombia, Congo (Brazzaville), Congo (Leopoldville), Costa Rica, Cyprus, Dominican Republic, Ecuador, El Salvador, France, Gabon, Greece, Guatemala, Haiti, Honduras, Iran, Italy, Japan, Jordan, Laos, Lebanon, Liberia, Libya, Luxembourg, Malagasy, Mexico, New Zealand, Nicaragua, Panama, Paraguay, Peru, the Philippines, Portugal, Saudi Arabia, Senegal, Spain, Thailand, Togo, Turkey, Union of South Africa, United States, Uruguay and Venezuela; and in addition the following non-U.N. members: the Holy See, the Republic of Korea, Mauritania and Vietnam.

Recognizing Communist China: Afghanistan, Albania, Bulgaria, Burma, Byelorussian S.S.R., Cambodia, Ceylon, Cuba, Czechoslovakia, Denmark, Finland, Ghana, Guinea, Hungary, India, Indonesia, Iraq, Israel, Mali, Morocco, Nepal, Netherlands, Norway, Pakistan, Poland, Romania, Sudan, Sweden, Ukrainian S.S.R., U.S.S.R., United Arab Republic, United Kingdom, Yemen and Yugoslavia; and in addition the non-U.N. member Switzerland.

COMMUNIST VIEW OF THE KOREAN WAR

October 25, 1960, was the tenth anniversary of the Chinese People's Volunteer Army's entrance into the Korean War, and the Peking People's Daily observed the occasion by reiterating the Communist view of that chapter in history: The U.S. imperialists, having been driven out of China, in less than a year "audaciously started a war of aggression against Korea, but our territory of Taiwan under armed occupation and, through the resolution for aggression against Korea passed by the United Nations under their manipulation, gathered together troops from fifteen servile countries for a large-scale offensive on Korea in the name of the United Nations - all this in a frantic attempt to annex Korea, then to carry on aggression against China, and thus to realize their ambition of world hegemony....

"Though our enemies had military superiority for a time, yet their foundation was weak

and hollow, their front was too broad, their rear was too far removed, their manpower resources were inadequate and, what was more important still, because they were waging an unjust and unpopular war, they were politically isolated and the morale of their troops was low. We ourselves were completely different. We were fighting for justice, and the peoples of the whole world sympathized with us and took our side...."

THE LITERATURE FIELD

Two recent articles denounce the attempt of some Chinese writers to write literature which transcends the class struggle. This they call revisionism in literature, and accuse Yugoslav writers of committing this error, as well as a number of Chinese writers: Chiang K'ung-yang, Pa Jen and Ch'ien Ku-jung. The error consists in lauding a humanitarianism and a pacifism which are not proletarian but bourgeois in character. Lenin said, "Our ideal is to end war, realize international peace and stop plundering and other acts of violence. But only bourgeois orators will use this ideal to confuse the masses and separate it from immediate agitation for revolutionary action." This is the sin of which Howard Fast was guilty when he wrote, "It is quite possible that we shall see with our own eyes peaceful cooperation between democratic socialism and democratic capitalism in creating for posterity a better world." For voicing this sentiment Fast is called a traitor, and his words "a distortion of peaceful co-existence." True peace and true humanitarianism can only be achieved after the revolution has been victoriously carried through, and to suggest any other possibility is to betray the revolution. There is no general human nature to which we can appeal. As Mao Tse-tung has said, "In the class society, there is only the human nature that savors of class nature and no human nature that transcends class."

(It is apparent from the above that when Communists say they are working for peace they mean the peace that is achieved after they have won the revolutionary victory. Any peace before that is a false peace.)

PESSIMISM IN TAIWAN

Times are not too good in Taiwan, if a despatch from Peking is to be trusted. This February 22 Hsinhua report quotes from several Taiwan newspapers about the situation at the time of the China New Year festival. The Tzuli Evening News wrote in an editorial: "The market situation in Taiwan during this festival produces a heavy feeling. An extraordinary depression is weighing down the whole consumption market, reflecting the waning purchasing power of the people.... The entire social economy is inevitably doomed to decline. This is fearful and sad. But we cannot cover up the facts." An editorial in the Min Tsu Evening News said: "In recent festivals the people have time and again drawn attention to the dwindling purchasing power." The United Daily News said: "On both occasions times have been hard, during the New Year and now at the Lunar New Year. There is little smoke rising from the chimneys at a number of factories. Some of the machinery is semi-dormant. At other factories the chimneys give out no smoke at all. The number of companies and shops that have closed down is not to be counted."

A telephone call to the Chinese News Service office here in New York elicited the information that these are well-known independent newspapers in Taiwan, usually critical of the Government. On being informed of the nature of the above quotations, the News Service spokesman merely commented, "That proves there is freedom of speech in Taiwan!"

MISSIONARY NEWS

Father Anatole Ghestin, the last French Jesuit missionary in Communist China, died in prison there recently at the age of 88. He had taught at the Catholic University in Tientsin until it was forced to close. He had been in prison in Tientsin for a number of years.

The Rev. Victor Hayward, formerly an English Baptist missionary in China, represented the International Missionary Council at a conference in Rangoon aimed at improving communication between Christians and Buddhists. Besides the IMC, the conference was also sponsored by the World Council of Churches and the East Asia Christian Conference, the latter two being represented by the Rev. Harry B. Partin of Geneva and U Kyaw Than of Rangoon respectively. Buddhists from Burma, Ceylon and Thailand participated in the conference.